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Some Books at Hand

By the Editor

THE NEW HARMONY MOVEMENT*

IN reading *The New Harmony Movement* one marvels that so much rich material has lain so long, practically unworked. Mr. Lockwood is to be congratulated that he has so large a field almost wholly to himself; and, on the other hand, the interested reader is to be congratulated that the man who took up the subject had the patience and ability to do it thoroughly and well. He has not grudged giving years to the task. Originally, we believe, he essayed the work as a college thesis, which was subsequently published in *The Republican*, of Peru, Ind., and in that form it was by far the fullest treatise on the New Harmony experiment that had hitherto appeared. Further research in the voluminous material available resulted, some years later, in *The New Harmony Communities*, a handsome, profusely-illustrated volume published by the author; and the Appleton book, bearing the date 1905, though in cheaper form, represents still further additions and revisions.

Many are familiar, in a general way, with the story of Robert Owen, the Welsh philanthropist, who invested his fortune in a great social experiment in the wilderness of Indiana more than three-quarters of a century ago. The soaring social and educational aims of that experiment, the impracticable dreams, the signal failures, and the unique life and remarkable personages connected with the little town of New Harmony on the Wabash, all have passed into the limbo of vague and dimly known things; but, as often happens, the things thus imperfectly remembered are not at all the more important facts of the occasion—the facts that should be remembered. Robert Owen was not a mere impracticable theorist who squandered his energies for want of ballast. He was one to have been loved and one to be loved now. His errors of judgment (and some of them, no doubt, were remarkable) were as nothing compared with the spirit that moved the man from first to last, prompting him to sacrifice himself and

*"The New Harmony Movement," by George B. Lockwood, with the collaboration of Charles A. Prosser in the educational chapters. D. Appleton & Co., N. Y.

his world's goods on the altar of a noble idea. In the carefully-studied facts presented by Mr. Lockwood we nowhere find evidence that Owen sought self-aggrandizement or expected gain. Contrariwise there is continuous evidence that he was controlled by a desire that may be called an abiding passion to aid and uplift his fellow-men. This benevolence was broad and universal, extending to all men regardless of color or creed, and concerning itself alike with the helpless child facing its future and the helpless adult who was a victim to social conditions. In the face of loss, of the faithlessness of associates, of disappointments of many kinds; in spite of indifference, opposition and ingratitude, even from those he sought most to benefit, he persisted in carrying out ideas that, always, were deep rooted in and sustained by the craving to aid humanity. He was a true lover of his fellows. In a world where the struggle for self even to the point of superfluity and grasping gain is the recognized normal thing it ill-behooves those who have any strain of nobility to remember with a cynical or a superior smile only the failures of a man like Robert Owen. Yet it seems to be one of the ironies of fate that he who rebukes men by departing from the beaten track will be remembered by his failures when his successes are forgotten. Owen's successes were of no mean character and scope. Before he came to America he had, by the exercise of a paternal philanthropy, and as a cotton-mill operator, so transformed for the better the town of New Lanark, Scotland, that "representatives of royalty, philanthropists, educators from all parts of Europe journeyed thither to study the processes Mr. Owen had put in operation for the betterment of the working people in his mills." He had found there the drunkenness, shiftlessness and dishonesty that were inseparable from the conditions that prevailed among the working classes of that day—conditions of ignorance and its accompanying vice as dense as obtained among the black slaves of America. By meliorating those conditions he so far lifted the community out of its vices that a traveler who visited the place wrote: "There is not, I apprehend, to be found in any part of the world a manufacturing community in which so much order, good government, tranquillity and rational happiness prevails." He sought the confidence and co-operation of his employees; he established for their children schools far superior to most then

existing in the United Kingdom; he promoted comfort in the homes, and set up a store where goods could be secured at cost, thus relieving his people of the exorbitant middleman's profits. In short, he did so much for them that his partners in the mills refused to keep pace with him, even though the better class of employes resulting from his methods made the business more lucrative than ever. Twice he dissolved the partnership, each time forming a new one, and proceeded with his philanthropic work. With tongue and pen, as well as with money he fought the fight of the working man and particularly of the working child, who then from tenderest years was doomed to factory servitude. Unfortunately for his cause he felt impelled to intrude upon the public his religious, or, rather, anti-religious views—a crime beside which all mere philanthropic effort counted as nothing, and it succeeded in forcing him out of the Lanark mills, and undermined his influence in all circles. After this he stood for Parliament in Lanark borough. The working men whose good he had promoted for nineteen years and who then had the opportunity to send their best friend to court, saw fit to defeat him in favor of one who "more loudly swore his fealty to the common people." Had it been otherwise Owen would never have established his colony at New Harmony. As it was, on the heels of this defeat came the proposition to purchase in America, at a comparatively low figure, the great estate of the Rappists, where he might put his social ideas into effect under what seemed ideal conditions. His acceptance of the proposition and his ensuing experiment, together with that of his associate, William Maclure, is one of the pathetic chapters of history, and is a most interesting study of certain aspects presented by man, individually and collectively. The mingled wisdom and folly of the New Harmony movement; the noble aspirations turned awry as if in jest by the hidden hand of a power that willed otherwise; the strange spectacle of what may be called a *salon* of the world's elect gathered here in the heart of the pioneer west, and the influences that have radiated and spread from this first wave set in motion by Robert Owen are, as we have already implied, well and fully dealt with in Mr. Lockwood's book, and the social student will be well repaid by a careful study of it.

ADDRESS ON THE POTTAWATTOMIE INDIANS*

This Address, written and delivered in support of a bill before our last legislature, failed in its immediate object, as the bill did not pass, but as a monograph on the Pottawattomie Indians of northern Indiana it is of such interest and value as to merit a place in any historical collection. Mr. McDonald is regarded as, perhaps, our best authority on this particular subject. He has long been a deeply interested, a conscientious and a sympathetic student of the vanished aborigines as presented by the records and traditions of the locality where he was reared. And a study of this tribe in its passing is a study of the Indian question in little. The story has in it much that was pathetic and tragic, particularly to a large band located on Twin Lakes (Marshall county) under a chief called Menominee. Menominee was an Indian of unusual character, a friend to the whites, a convert to Christianity, and a zealous promoter of good among his people. By a treaty of 1832 twenty-two sections of land had been reserved to him and three other chiefs. When the whites came for the reserved remnants (as they always did) Menominee declined to be tractable, and sign away his land. As the other chiefs signed it, however, that was held to be sufficient, and at the end of the time stipulated by the treaty the recalcitrant chief and his people were unceremoniously ousted; their cabins were torn down, their mission chapel dismantled, and the whole band, numbering nearly a thousand, put under a strong military escort commanded by General John Tipton, to be conveyed to a reservation beyond the Mississippi river. Amid tears and lamentations they took their departure. It was in September, the weather hot, the season dry and sickly. Suffering from the swelter, dust and thirst the hapless Indians sickened like sheep and the long route was marked with their graves. Particularly was there mortality among the small children; the ailing, jostled along under the burning sun in rude army wagons, suffering for water and with no relief from the hard ordeal, stood little chance, and almost every day some wronged mother surrendered her offspring to earth.

*Address of Representative Daniel McDonald, of Marshall county, delivered in the House of Representatives, Indianapolis, Feb. 3, 1905, on the bill to erect a monument to the Pottawattomie Indians at Twin Lakes, Marshall county.

In this Address of Mr. McDonald's, and particularly in another brochure issued by him some years since (*Removal of the Pottawattomie Indians from Northern Indiana*) the reader finds a circumstantial account of the matters here touched upon. In the earlier publication there is also much information regarding individuals, both Indians and whites, connected with our earlier history. The booklets, we believe, can be had by addressing Hon. Daniel McDonald, Plymouth, Ind.

LAKE MAXINKUCKEE.

The History of Lake Maxinkuckee, by Daniel McDonald, to which is appended "Fishes and Fishing in the Lake," by Judge A. C. Capron, "The Maxinkuckee Lake Association," by W. T. Wilson, and "The Aubbeenaubbee yacht Club," by T. H. Wilson, Jr., is a handsome booklet designed to promote interest in what is regarded as one of Indiana's finest lakes. The historical part contains considerable interesting lore about the first settlers and the Indians who were located about the lake. Of particular interest are some authoritative letters touching the name of the place. These letters, written to Mr. McDonald in response to queries we here give:

Department of the Interior,

Washington, D. C., Sept. 13, 1889.

DEAR SIR:—In reply to your letter of the 18th, I have to say that the lake referred to is spelled "Muk-sin-cuck-u" in the official field notes of the survey of the township in which the lake is situated.

Respectfully yours,

W. M. STONE, Acting Commissioner.

Auditor of State,

Indianapolis, Ind., Sept. 27, 1897.

DEAR SIR:—On examination of our field notes I find in the survey made by Deputy Surveyor David Hillis he spells it "Mek-in-kee-kee." In another place in a survey of a small fraction of land on the lake Jerry Smith, deputy surveyor, spells it "Muk-sen-cuk-ee." This is all the field notes show as to the name.

Very truly yours,

A. C. DAILY, Auditor of State.

*County Surveyor's Office,**Plymouth, Ind., Feb. 1, 1898.*

DEAR SIR:—On examination of the records of the surveyor's office of Marshall county, containing copies of the original field notes, I find the following in regard to the orthography of Max-inkuckee lake. On page 43 of the survey of towns 32 and 33, David Hillis, deputy surveyor, makes the following note: "There are also several lakes in the county. The Max-in-kuck-ee lake is large and beautiful," * * *

In a survey of section 32, range 1 east, Jerry Smith, deputy surveyor, on page 48 says "Set post on Muk-sen-cuck-ee Lake."

Yours, JOHN C. BUTLER,

Deputy Surveyor Marshall Co.

Hartford, Mich., Feb. 5, 1898.

MY DEAR SIR:—Your inquiry of February 3d, relative to the meaning and pronunciation of the word Muck-sen-cuk-ee, at hand. I have written it as nearly correct as the white man's o-daw-naw (tongue) can pronounce it. It means, in the Algonquin dialect, "There is grass." * * *

SIMON PO-KA-GON.*

On page 705 of the revision of the Indian Treaties of the United States, in a treaty made at Nees-wau-gee Camp, in 1838, the word is spelled Max-ee-nie-kee-kee. Only in the records of Marshall county is it spelled Max-in-kuck-ee. This is but a copy of the original field notes at the State Auditor's office, and whoever transcribed these notes made a mistake in the spelling; and thus was established the form that has become fixed. The present name, says Mr. McDonald, "lacks a good deal of being a pure Indian word. 'Max' is German, and the balance of the word is made up of Scotch, Irish, American and Algonquin."

THE FIRST OLD SETTLERS' MEETING.

Mr. Isaac H. Julian, of San Marcos, Texas, sends us a copy of the "Memoir of David Hoover," a pamphlet now rare, published in 1856. David Hoover was one of the earliest and best-known pioneers of Wayne county. The pamphlet contains an account of the first Old Settlers' Meeting of Wayne county, held in September 1855. Mr. Julian thinks this was the first of these meetings held in the State. If any reader of this knows of a previous one we will be glad to be informed.

*Simon Pokagon, an educated Indian, was the last of the Pottawattomie chiefs in this part of the country. He and his band remained in Michigan.